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INTERNATIONAL BIBLE STUDY.

January 7th 1883.——*Mark* XIV. 1-11.

Two days more, and there would be the passover, and the feast of unleavened bread. Jesus had been several days in Jerusalem and he was not yet arrested, though the Jewish authorities had publicly announced their intention of dealing with him as a dangerous character, and given orders that if any body knew where He was to be found, they should make it known. Two days, during the festival, it would not be desirable to arrest him. His Galilean friends might be present in large numbers and there might be some popular movement in his behalf. He must be dealt with at once; but how they should go about it, they could not see, until Judas Iscariot, Christ's, disciple, gave them the desired opportunity.

Being in Bethany, in the house of Simon the Leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box and poured it on his head. Jesus did not spend his nights in Jerusalem; this was what baffled his enemies. Simon the Leper, *was doubtless*, one who had been a leper and had been healed by the Master; it would have been impossible for him to entertain Jews in his house, if he had been still a leper. He was probably a friend of Lazarus and his sisters, and was glad of the opportunity of entertaining Jesus and his disciples. The woman that came with this box of ointment, was a very different woman from the one mentioned in Luke vii. The incident there related occurred nearly two years before this, and in another part of the country altogether. All that we know about *that* woman is that she had led a bad life. Her name, even, is not given. The woman that anointed our Lord's head here in Bethany was Mary the sister of Lazarus, as we learn from John xii. Ever since the raising of her brother, she had doubtless been meditating how to give some token of her gratitude and affection to Jesus, and the present seemed to her a suitable occasion.

"And there were some that had indignation within themselves, and said, Why was this waste of ointment made? For it might have been sold for more than 300 pence, and have been given to the poor. And they murmured against her." If Jesus had been like an ordinary man, valuing personal attentions of this kind, the disciples would never have dreamed of offering any objection. But it was because of what they knew of his indifference to all expenditure, that had regard to his convenience or personal well-being, his frugality and self-denial, that they judged Mary to have made a mistake, and made remarks to one another (not *within themselves*) about it, and that within her hearing.

"And Jesus said, Let her alone; why trouble ye her? she hath wrought good work on me." She had been troubled by their censure; perhaps a tear of disappointment appeared in her eye. But Jesus knew that she had acted from the best of feelings, and was not willing that she should be allowed to think that she had done wrong. It is beautiful to see the ingenuity with which He excuses her action. It was an exceptional incident, not a precedent. He was not always to be with them; He was so soon to be taken from them that this might be regarded as His anointing for the burial of His body, especially as His death was to be under circumstances not admitting of the ordinary rites connected with sepulture. The poor would be always with them, and whensover they would, they might do them good. Ah friends, are you always willing to deny yourselves in behalf of the poor? It is very pleasant to think of your being so much interested in the relief of the poor, and I shall consider whatever help you extend to them as a proof of your regard for me. See to it that you cherish the will to help them. She hath done what she could, and I accept with joy what she hath done.

"Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her." About to descend into the grave, He and His cause and His followers covered with opprobrium, Jesus is yet perfectly cognizant of the fact that the glad news of salvation through His name willbe proclaimed throughout the world, in all the languages of men. The chief censor of Mary, was Judas Iscariot, who bare the bag. It appears that this sacred band, had a common purse into which they put any money that they had, and that this bag was committed to Judas. He had been willing to take charge of the finances and they were all willing that he should, for they had no misgiving as to his probity. He disbursed the money, providing such food and raiment as they might require, and also was supposed to distribute money to the poor. He was however tempted to embezzle small sums, on his own account, and finding nothing said about it, he became bolder and took more largely, designing no doubt to make it good in some happier hour. Of course, he thus grieved the Spirit of God; as he chose to walk by the spirit of the world he was left to the spirit of the world. Unbelief, took firmer and firmer hold upon him. The next step was to secure the reward promised by the authorities to the one who should enable them to arrest Jesus.

WEEKLY REVIEW

—The editor of the *Bombay Guardian* having found a friend to stand at the helm for two or three weeks, left Bombay for Calcutta on Monday the 19 inst. at 6 p. m. with several others, to attend the Decennial Conference of Indian missionaries, and also the Annual South India Conference of Methodist missionaries. The title of this Conference (South India) is somewhat a misnomer, as it takes in places so far north as Lahore, Allahabad and Calcutta; but the title was simply designed to distinguish it from the North India Conference of American Methodists, labouring in Oudh and Rohilcund. The Railway Companies of India have granted to missionaries attending the Decennial Conference the privilege of traveling second class at third Class fares. Five years ago we went to Calcutta to attend the South India Conference, traveling third class and with a good measure of comfort. The writer can never sleep in the train, and the trip to Calcutta involves three sleepless nights; but by a kind compensation of Providence he is able to rest, and reach his destination without being much wearied. Years ago, we found out that a sleepless night was made very wearying, by chafing at the inability to sleep, and became on the whole restful by just accepting the situation, ceasing from fretfulness, and maintaining peace and tranquillity of spirit. It is the privilege of the Christian to see the hand of the Lord in all things, and receive all things from the Lord, and to recognize that whatever is, is best; if this is not a truth to others, it is to those who have the assurance that "All things are made to work together for good to them that love God." The disciples of Christ travel in a very different way, even those of them who have little of this world's good, from that in which the Master himself and his early disciples did, as regards comfort, convenience and celerity. The Son of God might have chosen to make His advent at a period like this of ours, when the unfolding providence of God enables the poorest to travel in more comfort than kings themselves could command some centuries ago; but He saw fit to appear in an age and in a land where the wonders of modern civilization were not dreamt of. His followers in the 19th century are not required to eschew the advantages afforded by the discovery of new applications of steam, electricity &c. but the great principles that underlie the procedure of the Master and the primitive desciples, are of abiding importance. There is good reason to believe that the inventions in which men are now glorying, are really gifts from the Father of our Lord Jesus Christ, and that the present age is favoured with them, for the reason that the servants of Christ are seeking to fulfil the command to preach the Gospel to all nations, and are yet to be utilized in a way that men little dream of.

—At Allahabad we found in the train for Calcutta, the Rev. Dr. Reid, Sec'y. of the Am. Methodist Missionary Society, with Mrs. Reid and a party of missionaries of the Northern Conference. We reached Calcutta at 5-50 a. m. of Thursday, the 21st, and were

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cordially greeted at the station. At 11 a.m. Bishop Foster called the members of the S. India Conference to order, and called upon Dr. Reid to conduct the opening religious services. Bishop Foster (we should correct an erroneous statement made by us regarding his age; he is 61 not 71 years of age,) before entering on the business of the session, expressed his gratitude to God for having permitted him to come to India, and for preserving him through about 14000 miles of travel in four months. He had had a series of surprises since landing in India, and nothing had surprised him more than the development of the work carried on by this Conference. The work to be done among the Natives was vast and, comparatively, had been scarcely more than touched. A large number of the members of the S. S. Conference are in attendance upon these Sessions.

—The children are receiving a large share of public attention just now in examinations and public exercises. Not the least interesting among such, was the annual prize giving of the American Mission School in their Chapel in Jail Road last Friday evening. The exercises consisted chiefly of songs in English, Marathi and Sanskrit, which afforded much pleasure to the friends of the School. Mrs. Hay and Mrs. Douglas, of Malabar Hill, kind friends of the school, were present; and Mrs. Hay distributed the prizes to the children.

—The unprecedented growth of the mileage of American railways during this year may be seen from the following extract:

"Railway construction in the United States is being carried on to an enormous extent. Nearly 10,000 miles of railroad were completed in that country last year, and the same amount of new mileage is estimated for the current year. From some figures recently published, it seems that there are now in the United States 107,000 miles of railroad; about one-third of which has been constructed in four and a half years. The railway mileage is now about the same as that of all Europe. The earnings of all the railroads in operation last year were $725,325,119. being an increase over the previous year of $110,000,000 or nearly 16 per cent. The current expenses of the roads were $449,565,071. For interest on funded debts $128,887,000 were paid, and in dividends $93,344,200 against $77,115,411 for 1880. Over $750,000,000 were expended in the construction of new lines and in operating and improving the old ones. Estimating the persons employed in operating these roads at twelve to the mile, there were 1,200,000 in all, to which number must be added 400,000 engaged in railway construction, making the total 1,600,000, or about one thirty-second part of the population. The amout of freight carried is estimated at 350,000,000 tons, of an assumed value of $12,000,000,000. or more than $200. per head of the whole population of the country."

—We learn from American papers that Joseph Cook has arrived in San Francisco from Yokohama and is expected soon to resume his Monday lectures in Boston.

—At the annual distribution of prizes of St. Peter's School, Mazagon, on the evening of the 22nd instant, His Excellency the Governor made the following address which we quote from the *Times of India*.

H. E. the Governor said; Father Page, Ladies and Gentlemen,—Before I proceed to perform the pleasing duty which has devolved upon me, I cannot but say what pleasure it gives me to be again here at your annual meeting. It is a small service that I can do, but one which I render gladly, to offer any countenance in my power to those who are performing so zealously and successfully, a very good work. I am not surprised to hear so good an account of these schools and such proofs of their rapid progress, because it is only to be expected, as they are not only under efficient teachers but under the loving care and guardianship of English clergymen and gentlemen. (Applause.) You have been told of the grant which the Government gave. I was very glad that these schools were among the first to claim their share of the grant which Government had set apart for the increase of European and Eurasian education in the presidency. I am glad that you came before our funds began to run short, and stinginess to appear. (Laughter and applause.) It must be very pleasing to the friends of this school—and I am glad to see from the large attendance here, that they are so numerous, to know that they are now well equipped, and well able to do the work without hindrance. It is not to you, friends of the school, that I need say anything about the principle upon which these schools are founded, but I am sure you must all be glad to know that with good learning, such as is given here, good Christian teaching is combined from beginning to end. (Hear, hear.) I have said before, and I would repeat it again and again, that it was with very great satisfaction that we found when we came to enquire into all the schools of the presidency where European children are taught that there was not a dissentient voice in the desire expressed on all hands that religion should be combined with education. (Applause.) In other parts of the world, I, for one, have deplored the modern principles that have attained, by which the two have been separated, and it is most gratifying to me to know that in this country, no matter to what denomination the schools belong, there is no one who is anxious that religion should be eliminated from education. I hope these schools will go on prospering, and that the success which has already attended them will continue. (Applause.)

—We gladly reecho the following extract from the Times of India, and could we have the slightest hope that the change would take place in our life time, gladly would we endure all the vexation and weariness of soul, connected with buying from our native friends, being sustained by the hope of a better day to come.

"Before Quakers were invented, retail business was carried on in England much in the same way as it is now-a-days in the East. There were then no fixed prices for commodities, and much time and annoyance were caused to customers by being obliged to barter and chaffer for any article they might require. This system went against the grain of a certain honest-minded Quaker shop-keeper whose conscience being rendered uneasy by this daily quibbling, solved a commercial difficulty by establishing fixed prices for his wares. This innovation proved such a financial success, that not only was he at no loss for custom, but he did such a roaring trade, that eventually for their pockets' sakes, if not for their conscience's, all classes of merchants, who commenced by being indignant at his conduct, ended by following his example. Could we not introduce Quakers among our hawkers and native dealers to teach them a lesson in this respect? For although the law protects fools, it does not protect a man against paying five times the value of an article from ignorance of its market price. The soul wearies too from this intricate species of commerce, and we are apt to turn from the vendor without completing our purchase. India, with its manufactures and trade, is now becoming such a centre of commerce, that it is high time for natives to cast aside chicanery, and conduct business on more scientific principles. Where an honest livelihood is aimed at, the barter system cannot possibly commend itself to the industrious!"

—Every one interested in the progress of Christ's Kingdom in India will feel greatly encouraged and strengthened at the rapid increase of Native Christians in the last decade. The cloud that threatens the decaying faiths of India was once as large as a man's hand. Now it is assuming proportions that have almost exceeded the faith of its friends. The last decade sees a growth of 86 per cent, a rapid increase on the 61 per cent of the previous decade. What will the next decade bring forth? May we all have more faith, more zeal, more consecration and we shall see what we now hardly dare believe. We quote from the Indian Witness:

The Fourth Decennial Statistical Tables of Protestant Mission in India, Burma and Ceylon, have just been published in phamphlet form by Messrs Thacker, Spink and Co, of Calcutta. These tables were prepared at the request of the Calcutta Missionary Conference by the Revs. H. P. Parker and J. E. Payne, and are the result of an amount of patient and pains-taking labor which none but *those who* have attempted such work can appreciate. The work has been, on the whole, well done, and where defects are observed, it will usually be found that the fault is with those furnishing the information rather than with the compilers.

The general result as shown in these tables is highly satisfactory. After making every reasonable deduction for errors, the unquestionable fact remains that Christianity is making steady and rapid progress in India. Counting by decades, it is nearly impossible to be misled by exceptionable movements in single districts, specially when so wide a field as India and Burma, is embraced in the statistics. The ratio of increase far exceeds that of the Churches in England and America. It is especially noteworthy that the ratio of increase rises with each decade. Thus in the decade between 1851 and 1861 it was about 53 per cent; from 1861 to 1871 about 61 per cent; and from 1871 to 1881 it was 86 per cent. The relative increase of communicants is higher than that of the nominal Christian community. In Ceylon the decennial increase is about 70 per cent, and in India more than 100 per cent. The following figures will show the progress in India, Burma, and Ceylon, with the aggregtae for all three divisions.

Native Christians.

	1851	1861	1871	1881
India	91,092	138,731	224,258	417,372
Burma	No returns	59,366	62,729	75,510
Ceylon	11,859	15,273	31,376	35,708
Total	102,951	213,370	318,363	528,590

Communicants.

India	14,661	24,976	52,816	113,325
Burma	No returns	18,439	20,514	24,929
Ceylon	2,645	3,859	5,164	6,843
Tatol	17,306	47,274	78,494	145,097

Reckoning by provinces we find, to our surprise, we must confess, that the largest relative increase has been in Bombay. The pamphlet

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is in error, in putting the Panjab at the head of the list. An error is also made in Oudh, by counting Panahpore with Rohilcund. Adding this station, to Oudh, brings up its increase to more than double the figures of 1871. The rate of increase of the various provinces for the decade is as follows:—

Bombay,	180	per cent.
Panjab,	155	„
Oudh,	111	„
Central India,	92	„
Madras,	86	„
Bengal,	67	„
N. W. Provinces,	64	„
Burma,	27	„

The largest aggregate increase has been in Madras, where 299,742 Christians are reported against 160,955 in 1871. The present number of Christians in the various provinces is as follows:—

Madras,	299,742
Bengal,	83,583
Burma,	75,510
Ceylon.	35,708
Bombay,	11,691
N. W. Provinces,	10,390
Central India,	4,885
Panjab,	4,672
Oudh,	1,329

The most surprising and perhaps the most significant, increase has been in the department of Women's work. Not only have four new Ladies' Societies entered the field since 1871, but there has been an amazing development of indigenous workers. In 1871 there were 947 "Native Christian female agents" engaged in missionary work. 1881 there were no less than 1,944. The number of European and Eurasian ladies, reported in the tables, is 541. Some of these were no doubt the wives of missionaries, but when it is remembered *that very many married ladies who do active* Christian work, were not reported at all, there can be no doubt that the successors of Lydia and Priscilla and Phebe and Persis and the daughters of Philip, already outnumber the 586 men who, not many years ago, monopolized the use of the title missionary. The progress of zenana work has been astonishing. Ten years ago Bengal had more zenana pupils than all the rest of India put together. Now the North-West Provinces have the largest number of this class of pupils. The total number of female pupils has increased from 31,580 to 65,761.

Sunday-Schools appear in these tables for the first time and hence we cannot compare the present figures with those of any past date. It is evident however that there has been an enormous development of this department of missionary labour. No less than 83,321 pupils are taught in Sunday-Schools, of whom one-fourth are non-Christian children. This is a little more than one-third the total number of pupils of both sexes enrolled in mission schools, from which it will be seen that there is still ample room for very great expansion of this interesting work.

These statistics as a whole, are full of encouragement, and afford abundant food for most careful and earnest thought. A new power is rising in the East, and before many years some startling problems will be forcing themselves upon our attention. It is exceedingly probable, that the ratio of increase, of the Christians in India, will rise rather than fall, for the next ten decades. There are many persons, now living who will see from ten to fifteen million Protestant Christians in India, before they get their release from toil in this earthly vineyard. For what God has wrought, and for all His wonderful promises for the days to come, let unceasing praise arise from all our grateful hearts."

—The principal members of the Salvation Force, reached Calcutta on Friday of last week, having met every where with a most cordial reception. At Lahore, they were at first denied the liberty of having public processions with music, but afterwards, (perhaps after a reference to Government,) the liberty was granted, and they had a grand procession, in which some thousands of Natives took part, manifesting in every way, sympathy with the methods of the Salvation Army. At Delhi, they were met on their arrival by a large body of respectable Natives, to give them a formal and hearty welcome. At Benares they had a meeting attended by an immense number of the residents, of all creeds and conditions. At Benares, too, they received every token of warm appreciation. No where did they meet with hostility from the Natives. At Allahabad, as at some of the meetings held in Bombay, a few Europeans made themselves conspicuous by derisive remarks, but nothing of this kind was witnessed from the Natives.

—The Sunday School connected with the Dhurmtollah St. Methodist Church, had its annual gathering in that Church on Saturday evening last. There are about 350 children belonging to the Sunday School. The exercises were of a most interesting character. Speeches were made by little orators of eight or ten years that would compare very favourably with many addresses, made by adult orators. There was some delightful singing. One girl of about ten or eleven years of age, sang in a way that we shall not even forget. "He shall lead his flock like a shepherd." Very seldom indeed have we heard such an exquisite voice, the rich contralto notes filling the immense building; and she sang this, and another piece, with remarkable taste and pathos. Prizes were distributed to many of the scholars. Nothing could have been better, than their mode of keeping up the school anniversary.

—This is what the *New Dispensation* thinks of the members of the Salvation Army.

"In the processions and meetings which the Salvation Army is holding in different towns of the N. W. Provinces, the most important feature is the appearance of Mrs. Tucker. The processions are numerously and enthusiastically attended. We can speak from personal experience that many well-to-do Europeans, companies of British soldiers, and crowds of people from all classes of the Native community, take a lively part in the procession. The band of Christian preachers, forming five in all, execute on the instruments most enthusiastically. Mrs. Tucker playing on the tambourine. Her figure from a distance strikes the observer with a melancholy surprise. She is covered from head to foot in a long white Rampore chudder which conceals much of her forehead, and all the rest of her dress. White, simple, holy to look at, and almost spectral, she walks at the head of the procession, and carries with her a strange atmosphere of seriousness and earnestness. The sun shone hot and strong as I watched them from the Bardari at Kaiserbagh, the men tired, red, perspiring, and the concourse neared my position. I found Mrs. Tucker only airy and buoyant as ever, treading the ground with the quick, graceful, firmness which a soldier ought to have. It was with difficulty one could elbow his way into the hall where the speeches were to be made. Major Tucker has a thin, refined, spiritual face not at all deficient in the expression of the power of strong intellect. Messrs. Gladwin and Bullard are known to the Calcutta public. The Major spoke beautiful Hindustani which provoked even the applause of a Lucknow assembly, and when his own oration was over, he set himself to translate the utterances of his pious consort. To say that Mrs. T. was eloquent would not be to say what she really is. She is deliberate, she is forcible, every sentence she utters seems to be cast in steel. She speaks in tones which seem surcharged with conviction and feeling. She has not unoften been seen bursting into tears when she makes an appeal to her hearers. She appears perfectly conscious that her part in the procession as well as her costume excite the ridicule which all women, and English-women in India particularly, know how to feel, for their sex. But she says she has deliberately chosen her present life, to adopt which she boldly professes to have heard the commandment of God. Interpreters broke down in trying to translate the torrent of her speech, and at last dispensing with their tardy aid, she sped on in the stream of the sound home-bred English, the spirit, if not every syllable of which, was thoroughly intelligible to her many hundred hearers. She is so frail, so thin, that it is a wonder how she speaks with her energy and for such long intervals. When the Salvation Army is in Calcutta, in its full strength, it is to be hoped that Bengali and other young ladies, who fancy that the essence of human life consists in fine fashions will personally see Mrs. Tucker, and judge for themselves what faith and simplicity can do for an English lady. Mrs. Tucker could, if she and her worthy husband chose, become the wife of a Judge and Commissioner, and occupy the highest places that are given to the official aristocracy of the land. But she has chosen now to walk as a mendicant in the company of lowly mendicants singing and glorifying her Saviour. All the reward she and others get, is the reviling, cursing, and persecution of which we all know. But may it not be so in her case, as in that of other holy women who have gone before her, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

—The energy and expectations of the Salvation Army may be judged by the following extract from the War Cry announcing their future plans:

Upon the arrival of new officers from England Captain Thompson and Lieut. Cassidy will proceed to Calcutta to take the command there. The new officers will be stationed at Bombay. Captain Bullard will proceed to Lahore to make arrangements there for the erection of a Salvation chappar. Captain Gladwin will proceed to carry out the proposed spying out expedition in the South of India, and will at the same time make arrangements for the Major to have a Southern Campaign, similar to the recent most successful one in the North of India. This will probably commence early in February. Captain Gladwin going one month a head to make the necessary arrangements. By the beginning of March it is confidently expected that arrangements will have been completed for opening two or three stations in the North of India. The Major expects to be present at these openings, and will then, God willing, return to Bombay for the hot weather, while Mrs. Tucker commences a Summer Campaign among the various hill stations.

Of course these plans are subject to alteration if necessary, but we are glad to keep our

friends informed of our future movements, in order that they may see that we are not standing still, and mean to push on faster than ever for the future. And if any one will provide us with sufficient funds we will promise to go ahead faster still.

—Last Sunday, in the Dhurmtollah St., Calcutta, the following seventeen persons were ordained deacons by Bishop Foster of the Methodist Episcopal Church. Messrs. Gilruth, Baker, Moore, Morton, Webb, Vardon, Thomas, Stephens, Jacobsen, Jeffries, Meik, Brown, Plomer, De Souza, G.I. Stone Greenig, and Bonere. The same evening the following persons were ordained elders: Messrs. Lyon, Peters and Bowser. Bishop Foster preached in the evening a most powerful sermon on the words, What is man that thou art mindful of him, or the Son of man that thou visitest him? The discourse was a most convincing argument with regard to the dignity of man in the divine conception and purpose and in the possibilities of redemption. In the latter part, the preacher reached a high pitch of eloquence. We do not know that there has ever previously been in India a body of seventeen candidates for deacon's orders presented at one time. Ten, out of the seventeen joined in this country, the remainder having been sent out from America. Out of the twenty ordained on this memorable Sabbath, eleven were of India, some of whom were gentlemen who had left good secular employ, to devote themselves to this work.

NOTICES OF BOOKS AND REPORTS.

A FRIEND in England (to whom we are much obliged) has favoured us with the advanced sheets of a book entitled, The Autobiography and Letters of Anne Lutton, a book of 523 pp. Who is Anne Lutton? We fancy we hear many of our readers asking. We confess that we were ourselves unacquainted with her while living, but are very glad to become acquainted with her through these pages.

She was born in Moira, Ireland, in 1791, and died last year, wanting but a few months of being 90 years of age. Not many persons have lived to better account. She mastered more than a dozen languages, and made herself well acquainted with the literatures to which these languages were keys, and this without any special aid, nay, in spite of what most people would deem invincible difficulties. She studied in all seventeen languages. While she was yet young, her parents became Methodists. The Lord appears to have set her apart for Himself from early years, leading her to hunger and thirst after righteousness. As a token of the way in which she reached to subordinate every thing to the claims of religion, it may be mentioned that she abstained for four years from all literature not directly bearing on the subject of religion, and only returned to it, when she was satisfied that it was no longer a snare to her. She was accustomed for many years to address the congregations of her own sex. The last half of her life she spent in England. She was for 42 years a class-leader, having sometimes as many as 125 in her five or six classes. At present we content ourselves with a rather long extract, telling how she was led to take up the study of languages:

"A simple circumstance marked a new era in my life. Up to this period (1813) my reading was exclusively limited to English. I had a great desire from childhood to learn those languages of which a few words occasionally occurred in the volumes before me, but in vain. I could obtain no preceptor in my secluded native village, and I was taught to believe it impossible that I could make any advance without one. My father had an early classical education, and once proposed to instruct me in the rudiments of Latin; but something interfered to spoil the project, and I remained in ignorance. Twice I procured a French grammar, and in private essayed that tongue; but my attempts were discovered and laughed at, and I was decidedly told I could never learn without instruction. This was not to be had, and, disappointed and discouraged, I abandoned the pursuit. Oh, how often, during these twenty years of my life, when an odd volume in a foreign language fell in my way, have I taken up the book, gazed on it with enthusiastic fondness, tried to pronounce its words, and with an indescribably sweet melancholy feeling, endeavoured to imagine what might be its contents!

"When I turned my attention to the cultivation of my flowers, I grew alienated from the sort of books I had been reading; my mind was sick of the light, superficial stuff of circulating libraries, and I sighed for something of a superior sort to all I had hitherto been familiar with, which should essentially differ, by the impartation of useful knowledge and the giving enlargement and vigour to my intellect. In this frame of feeling I was, one day, when my father requested me to take down some of his books from a top shelf, and place them in the sunshine on the little lawn before the hall door, that they might be kept nicely aired and dry. I did so. One of them particularly struck me as in a most dilapidated condition. It had been well worn in school-boy days by my father; it had passed successively through the hands of four of my brothers when at school also; and now most of its leaves were loose, many of its pages scrawled over, and not a few of its words nearly obliterated. Oh, memorable moment! oh, precious book! Pledge of pleasures in rich reversion! I have thee yet in safe keeping, nor shall we part till death has broken the bond of union, and I am laid in the dust, and thou most probably be then consigned to the flames. It was Lily's Latin grammar. It called for uncommon perseverance to come at its contents, so much had it suffered from the use and abuse of schools, the subsquent buffetings from corner to corner, the mildews of neglect, and the perforations of wormish marauders. But I was desperate; nothing now could daunt me. I sewed, and pasted, and repaired, and covered the old book, in the best manner I was able, and then conned, and conjectured, and unweariedly considered its contents, that I might comprehend them. My father, finding me resolved, gave me all the assistance in his power, but my reliance was on my own persevering and unconquerable determination to succeed.

"Never did any poor creature labour with more diligence than I did to obtain the most accurate knowledge of the language. I succeeded, read all the Roman classics, and fast as I finished one author, I found some friend willing to lend me another.

"My circumstances were perhaps well fitted to the task of self-culture; too straitened to admit of much expenditure on books, but sufficiently easy to afford me plenty of leisure to read and study them when they were lent to me. At one time I longed to read Virgil, but could not just then obtain it; night after night I dreamed of it, and when, after many another book had been read and dismissed, I did procure it, I was exquisitely delighted with it.

"But Latin classics could not last for ever. I began to dread a famine. My resources were nearly exhausted. I scarcely knew by name a work of merit in that tongue which I had not read and returned to its owner. What was to be done? I had heard of Greek poets, historians, and orators; might I not read them? I well knew I could have no aid, but must rely on the Divine blessing, which had by this time become, by the powerful operation of the Holy Spirit, my never-failing source of strength. But my late attempt had proved to me that I need not despair, if willing to exert myself; so I procured a Greek grammar, and soon made considerable progress. I first read the New Testament almost throughout; then the *Iliad* of Homer, not omitting a line nor leaving a word obscure; then part of the *Odyssey*, which was recalled before I could finish it. I next wrote Greek exercises, as I had done Latin, and concluded with Plutarch, Longinus, and Demosthenes. The book first coming in my way was the book first read by me, no matter how difficult, and usually my hardest study came earliest.

"The road was now open to me; my latent taste had found its means of gratification: and the subordinate business of my life seemed to be a strenuous and incessant pursuit of knowledge, through the medium of new languages. It is true, there was a considerable interval of at least three years in which I read not a line except English. But at the end of this period I resumed my studies, and ever since continued them, with more or less application, according to the greater or diminished demands of outward duties. My father greatly encouraged me to go on in my favourite engagement, and as there were no obstacles from the opposition of my friends, and nothing else particularly incumbent, I learned, in addition to Latin and Greek, French, Italian, Spanish, Portuguese, German, and read some of the best writers in these languages. Then I read Hebrew, Samaritan, Syriac, Arabic, and Persian. With these I have been long conversant. Chaldee came in naturally, and I also have done a little at Æthiopic, Hindustanee, Russian, and Irish.

"Now as I have never turned my knowledge of languages to the end of teaching others, as I have not been a book-maker, and rarely ever quoted a learned authority, it may be asked, Has not my time been thrown away? Have I not been wearing out life in mere selfish pursuits—losing time, and gaining nothing valuable? Oh, far from it! I look on the whole as a training process, singularly marked out by Divine Providence, and conducing powerfully to my preparedness, for higher and more hallowed duties. Few, perhaps no one, will be placed in my circumstances in all points. Therefore my little history can be no precedent. In the present day even the childen of the poor have more facilities for education than I had; and all my life I have had the guidance of that Being who, by concurring peculiarities in my lot, and strong aspirations in my spirit, has so established my right course as to cause me always to here the voice, 'This is the way; walk in it.'

WE would acknowledge the receipt of the November number of the Bombay Educational Record.

THE Marathi Almanac published by the American Marathi Mission has just come to hand, neat in its appearance, and full of religious matter, in poetry and prose which we hope may be the means of much good to the many, into whose hands it will fall. The price is one anna.

WE have also just received the Bombay Christian Almanac published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions, as well as to the many benevolent institutions and

agencies in India. It is finely illustrated and contains a great variety of information. The price is 8 annas.

The Bombay Guardian.

SATURDAY, DECEMBER 30, 1882.

WHAT MAKES LIFE GOLDEN.

Men have carefully settled the relative value of the different metals, copper, brass, silver, and gold, and thousands of years have gone by without materially changing this value. Platina is said to be more precious than gold, but it is not used in currency, and may be left out of count. Gold is valued because all things can be obtained with it; even the homage of men. The head of the man who has gold in abundance, reaches almost to the heavens. He is a Colossus and strides the oceans; and great ships are content to sail beneath his legs. There was a man of God, who lived nearly 3000 years ago, named David who began life in poverty and attained to vast wealth, but he has placed on record his conviction that there is something more precious than gold. Addressing God he says, "I love thy commandments above gold; yea, above fine gold." Some might understand how the promises of God should be esteemed above gold, who would yet be at a loss to understand how the commandments of God should be so estimated. The command of God is the one thing from which all men are agreed to turn away. Eve let go the command of God that she might taste the forbidden fruit; and ever since, men have been of the opinion that it would be fatal to their interests, to be swayed by the command of God. They can hardly deny that He who made and endowed man must be, above all others, competent to decide what use of man's powers will bring in the largest return to man; but they are doubtful of the sympathy of God and look upon him as an austere and stern Master having reference in his commandments to some other end than their profit. The parable of the talents shows us how man regards the commands of God, and what an utter mistake he makes when he chooses his own will instead. The reason why man does not confide in God, is that he has sinned against God, which would be a very good reason why God should not confide in him. But the unfaithful servant who sacrifices his master's interests to his own, is by that fact rendered distrustful of God; he cannot think of him as one really interested in his welfare. He wishes to be a God unto himself, guided only by his own will, and chafes against everything that would interfere with this independence. If there is any thing he loves more than gold, it is his own will. He loves gold because it helps him to have his own will. But David learned that man's own will is his destruction, and that the will of God is really better for us than the finest gold. The commandments of God are indeed more precious than any material thing whatever. Let us look at one of these commandments. "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength." He is thy God, a God to thee, a God for thee; yes, for thee, as though no other being had any claim upon Him. Creating all things for thee; upholding them for thee; bidding the sun, moon and stars to pour their light upon thy path, and bidding the whole world, bring forth its best for thee. For thee, in that He spared not his well-beloved Son, but gave Him up to Calvary for thee. What could show His love more exquisitely or impressively than the command upon thee to love Him with all the heart, soul, mind and strength? Nothing but love could dictate such a command. God knows full well that self-love is a Judas to thee, betraying thee to irrevocable ruin. If God required us to love such a being as sin imagines to be sitting on the throne of Heaven, it would be a command difficult indeed to obey; but He invites us to love the loveliest, to cleave to the worthiest, to recognize in Him the Lover of our souls. This is salvation, to be saved from the idea that our own will is golden and God's iron; to be saved from conceiving of God's ways as inimical to us; to be brought to find expressions of love in all his commands. How many Christians there are who have not learned what the Psalmist had when he wrote this verse; who think they must call out all the promises of the Bible and make a little book of them for their daily solace, eschewing the commandments as revealing another and less pleasing aspect of God's character. Nay, the commands are greatly to be prized, and are just as essential as the promises to the felicity of the believer's intercourse with God. Reconciled to God through the death of his, Son, we are more than reconciled; we are made aware of the loving-kindness of his nature, and prize his commands as indications of the way in which we both realize his love and give expression to our own. How is it with us? Where do we stand in this spiritual thermometer? Do we love copper better than his commands? If not copper, brass? If not brass, silver? If not silver, gold? Do we love every thing else less? This shows that we have received wisdom from on high. After a life of wretched experiments we return like the prodigal to our Father's house, and nothing is sweeter to us than the voice of our heavenly Father saying, "This is the way, walk ye in it."

NOTICES.

M. E. Church appointments to-morrow Sunday 31st Instant.—Grant Road, 8-30 a. m. and 6 p. m. Hawkins,—Dean Lane, Fort 11 a. m. Glover, 6 p. m. R. Sharman,—Mazagon, 11 a. m. W. Wright, 6 p. m. C. Sharman.

Watch-night services, to which all Christian Friends are invited, will be held at the three points, commencing at 10 p. m. Bombay Time.

At Dean Lane Hall Sister Hard has kindly consented to take part.

Bombay Young Men's Christian Association Union Prayer Meeting on the last day of the year, Sunday 31st at 8-30 p. m., in the Hall Apollo Bunder. All friends are cordially invited.

Received for General Building Fund, Methodist Church, Grant Road, from J. B. H. Rs. 8; S. P. 10; E. H. G. 6; W. O. 10; M. M. 2.

Correction for G. A F. Rs. 50 read G. A. J. Rs. 50 in *Guardian* of December 9.

Baptist Church, (Bellasis Road Byculla.) The Rev. H. G. Emeric de St. Dalmas, will (D.V.) preach to-morrow Sunday at 11 a.m. & 6 p. m.

Epitome of News.

SATURDAY, DECEMBER 23.

—*Times of India*: The Education Commission began their final work in Committee on Tuesday, each of the Committees meeting separately in the Town Hall. Eight members sit on each, and the president, Mr. Hunter, belongs to all. A permanent Central Committee of three, regulates any changes which may become necessary in the *personnel* of the six Committees and a Statistical Committee deals separately with all questions of form or returns. Each member of the Commission serves on three of the six main Committees with the exception of certain members whose business or officialy duties in Calcutta preclude them from dailv attendance. The Calcutta correspondent of a contemporary says:—It is stated that the report of the Commission is required by Government early in March, but the members seem to doubt the possibility of every-thing being ready by that time. The question of education is so wrapped up with that of local self-government that every effort should be made to make the new departures coincident, and if this end is to be gained, the Education Report must be in the hands of Government before April 1st.

—*Bombay Gazette*: Mr. Stanley has gone to Nice to recruit his health, but intends shortly to return to the Congo. In the meantime Dr. Van den Heuvel and Lieut. Schaumann, an Austrian, have left Antwerp on broad the Harkaway, with instructions to make a reconnaissance in advance of the fifth Belgian station established at the confluence of the Kuango with the Congo, and consequently far above Stanley Pool. The Harkaway takes out a cargo of calico, small mirrors, beads, garments embroidered in gold, scarlet dressing-gowns, and other articles coveted by the negroes, and will take back ivory, palm-oil, copal, and ground nuts.

—The Russians are about to enter the field of African exploration. The *Athenæum* says: —A Russian expedition into Central Africa is to be undertaken next year, under the direction of M. Sholtz-Ragozinsky, and a vessel is being got ready for the voyage out. It is intended to acquire some land and establish a meteorological station at Cameroon Bay, and then to push inwards.

—Lieutenant Wissmann has arrived at Zanzibar, having succeeded in crossing Africa. Dr. Pogge and Lieut. Wissmann started from the West coast of Africa as long ago as December, 1880. It was originally their intention to proceed to the residence of the Muata Yanvo, but finding the road closed by war, they turned to the North, and in November, 1881, reached Mukenge's town on the Lulua. From here, both travellers started for Nyangwe on the Lualaba. Dr. Pogge then turned back, as originally intended by him, whilst Lieut. Wissmann continued his journey to the East. This is the fifth time Africa has been crossed by a European between the Atlantic and the Indian Ocean, Livingstone, Cameron, Stanley, and Serpa Pinto being the only explorers who have preceded Lieut. Wissmann in this feat.

—A Memorandum, on the production of silk in India, has been prepared by Mr. Liotard for the use of vernacular newspapers. It is couched in the simplest language, and besides giving a short description of the origin of the silk industry, gives clear instructions as to the best and easiest methods of carrying it on. The advantage of silkworm rearing is, that it occupies the peasant's time when he is not otherwise engaged. The operations connected with the whole process only take up about six

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weeks at the slack time of the year, and are such as could be conveniently carried out by the wives and children of the cultivators. It is not everywhere that the mulberry will grow, but it is considered that there must be many localities where, if district officers were to interest themselves, an attempt might be made, with reasonable prospect of success, to establish this comparatively new industry.

—*Bombay Gazette*: REUTER telegraphs to-day that Germany is strengthening her defences on the Eastern frontier. The Russians, on their side, have been engaged in similar preparations for some time past. On Nov. 19 the St. Petersburg correspondent of the *Times* telegraphed: —In addition to the strategical railway of Prinsk-Jabinsk, on the Russo-Austrian frontier, which is now finished, the Russian Government, it is reported, is about to construct another strategical line between Wilna and Kovno, to join the first line near Pinsk, in Volhynia."

—*Times of India*: The German Government seems to be fully alive to the European situation. According to the telegram which we publish to-day, they have issued orders for the increase of the garrisons and barracks and for the extension of the railway on their eastern frontier. Skobeleff's prophecy that a war between Germany and Russia is inevitable, seems to have been borne in upon the minds of German statesmen, and they are now taking obvious precautions against a disagreeable and awkward surprise. The close alliance which subsists between Germany and Austria, and into which no third European Power may enter, sufficiently determines the direction of German policy, and a we pointed out the other day, that must necessarily be antagonistic to Russia. A war between Russia and Germany would be of a colossal character, and although the German troops in themselves might be expected to be of a better quality than those they had to contend with, it must not be forgotten that Russia has hordes of veteran soldiers, with hordes more to fall back upon, while those of Germany are the very life blood of the nation. A struggle between the two Powers would be at once bloody and terrible, and on whichever side the victory ultimately rested, the issue would be comparatively futile. It is Austria, and not Germany, who has really to contend against Russian influence in the direction of the Mediterranean.

—When a German army takes the field it is, according to the latest regulation, accompanied by, on the average one medical officer to every 320 men. In the Russian army, on the other hand, there is only one surgeon to every 400 men; in the Austrain army one to every 426 men; in the French army one to every 512; and in the Italian only one to every 786 of all ranks. Besides two sanitary detachments, every German army corps—the numerical strength of which, including train, workmen, etc., is 39,341 of all ranks—takes with it when it goes on active service twelve field hospitals, which together make up 2,400 beds, while the accommodation for the sick and wounded of an Austrian army corps is limited to 1,700 beds; and in the French and Russian armies the number of beds provided, is about the same as in the Austrian.

—A Dumfreisshire tenant farmer will shortly come into a vast fortune, as one of the heirs of the late Mr. A. T. Stewart, of New York. Seventeen of the millionaire's relatives have been discovered in Scotland and in America, on the father's side; and the United States authorities are now seeking for his relatives on the mother's side, who will share equally with the others, if any can be found. There was always a mystery about Mr. Stewart's origin, but it has been discovered that he was the son of a couple who were married at Dolmellington, in 1798, his mother being a Miss. Hunter. Mrs. Stewart, the widow, has already received her portion of four millions, but nearly twelve millions remain for division.

MONDAY, DECEMBER 25.

—*Bombay Gazette*: The results of the Matriculation Examination of the University of Bombay were declared on Thursday afternoon last. Out of 1,642 candidates, 438 passed the examination. At a meeting held yesterday, the syndicate passed 133 additional candidates, making a total of 571.

—*Word and Work*: The correspondent of the *Record* bears the following testimony to the results, so far, Messrs. Moody and Sankey's recent visit to Cambridge:—

The recent visit of the great American evangelist leaves behind it results which are not likely, thank God, to be ephemeral. In many ways the work has been taken up both in the town and university, in a manner to "stablish, strengthen, and settle" it.

More than 200 members of the university (I have seen the list) sent their cards in to Mr. Moody, in token of having received spiritual help. The Lord grant a manifest and abiding result now in the form of a harvest of steadfast Christian lives animated by clear Gospel truth.

—*Christian Advocate*: Last year a temperance society was organized in the Congress of the Protestant Episcopal Church, the direct object being the enlistment of the ministers into action service against drinking customs and the liquor influence. This society has just held its first anniversary in New York, when it was decided to rise $10,000 for carrying on the work during the next year. A strong sentiment, favourable to prohibition was manifested.

—*Times of India*: Commanders of steamers engaged in the pilgrim trade run great risks, what with outbreaks of cholera and small-pox and other evils. We read in the *Straits Times* of the 11th instant that Captain H. B. Cater, of the British steamer Edinburgh, which arrived at Singapore the other day from Jeddah with pilgrims, died on board the same evening from small-pox. There were several other cases of small-pox on board among the passengers, the patients being removed to the quarantine hospital.

—Same: The East India and China trade section of the Liverpool Chamber of Commerce have been recently furnishing an estimate of the value of British trade passing through the Suez Canal at the request of the Board of Trade. Particulars show the extent to which the Canal is serviceable to the trade of this country with the East and Australasia. The total of the trade of the countries lying beyond the Isthmus of Suez, inclusive of Australasia, is £164,000,000. Of this £104,000,000, including treasure and gold, pass through the Suez Canal. This is about two-thirds of the whole, but the trade of India, China, Japan, the Philippine Islands, &c., passes through in still larger proportions. The separate trade of the Eastern countries north of the Equator amounts to £109,000,0 /0. Of this £92,000,000, or five-sixths of the whole, pass throught the Suez Canal, namely—five-sixth of the trade of British India, two-thirds of the trade of Ceylon, the Straits, and the Philppinees, and nearly the whole trade of China and Japan. The trade of Australasia amounts to £55,000,000. Of this £12,000,000, including gold, pass thrugh the Canal. The Canal is not such a necessity to this trade, but a growing proportion of steam vessels make use of it, in the wool trade, by the route having increased £1,000,000 in value during the present year. Since 1879, when the tonnage through the Canal had been stationary for five years at 2,000,000 tons per annum, the increase to the end of 1831 doubled those figures, or amounted to 4,000,000 tons.

—*Indian Witness*: The South India Conference of the Methodist Episcopal Church met in this city on Thursday morning, and is still in session. Bishop Foster presides, and Dr. Reid occupies a seat by his side and assists freely with his counsel in the deliberations of the Conference. The Rev. J. A. Nothrup is Secretary, and is assisted by Revs. W. E. Robbins, and T. H. Oakes. All the members and probationers of the Conference now in India are present, and also six or seven young men who have come to apply for admission on trial.

Up to the time of our going to press, no important action has been taken. It is the custom at these Annual Conferences to apoint committees, on the first day, and assign various matters to the committees, to be reported on later in the session. When these reports are presented the really important work of the Conference usually comes forward.

On Thursday, a letter was read from the Rev. William Taylor requesting that he be granted the relation of a local preacher. This means that he be permitted to sever his connection with the Conference, but does not affect his relation to the Church, or his standing as an ordained minister. The request was granted, and resolutions passed expressive of the unabated love, and confidence of the members of the Conference to one to whom they owe so much.

Next week we shall be able to give further particulars of the doings of this body.

—Same: One of the Calcutta pastors has arranged to have a lecture delivered in the interest of the Church, by Baboo Keshub Chunder Sen, during the sessions of the Decennial Conference. The subject chosen is Christian Missions, and no doubt many missionaries will gladly avail themselves of this opportunity of hearing the distinguished orator. It is a mistake, however, to suppose that the lecture forms any part of the Conference programme. It has been arranged by a single individual and is quite distinct from the Conference, although delivered during the week of its sessions.

—Same: Rumours of attempts to crush the spread of the Gospel in the Austrian Empire are continual. The Rev. A. Clark, American missionary, has been forbidden to hold meetings for reading and prayer. This inhibition is not mere caprice on the part of an overzealous official, but it comes direct from the Imperial Court of Vienna.

—Same: The annual meeting of the Calcutta Tract and Book Society took place on Tuesday and was an occasion of more than usual interest by reason of the presence of Dr. Murray Mitchell. Several of the missionaries who have come to attend the Conferences were also present. The report showed an active and satisfactory condition of the work of the Society. There had been during the past year a far greater increase in the circulation of vernacular religious literature than the financial receipts indicated: and it was explained in a way which was a cause of congratulation. For the Society, which, having in its early days overdone tho free distribution of tracts, had gone to the other extreme of withholding tracts from the people if they would not pay for them, seemed at length to have achieved a happy medium and had realized a desirable amount of sales besides carrying the free circulation of religious literature to a proper limit. The Archdeacon, who was chairman, spoke of one certain result of the proceedings of the Educational Commission, viz. that a great impetus would be given to the dissemination of vernacular literature; and Dr. Mitchell took up the point to say that native heads of families were deterred from having their children taught to read their own language from the knowledge that there existed nothing except vicious literature in it for them to read. Both speakers emphasized the magnificent opportunity that lay open for the Society to go to work and put a rich supply of pure and useful books before the people.

TUESDAY, DECEMBER 26.

The *Catholic Examiner* has the following:— There are two Lepers' Homes in Belgaum, one for the male lepers, another for the female lepers, established by the Conference of St. Vincent de Paul, some fifteen years ago. They

are situated at the extremity of the town. To these houses every leper is admitted without distinction of age, caste, or profession. No condition is made as to religion, no material advantage is attached to any change of religion they are institutions of charity, hospitals open to every one, at every hour, as long as room and means are not wanting. At present there are 18 lepers in both houses. They are supported by charity, subscriptions and every kind of donation. The warmest thanks are due to all gentlemen of the station for the kind interest they take in this institution. But we are sorry to say, that the ordinary income is no longer sufficient to support the same. When His Lordship Bishop Meurin was lately here in Belgaum on a pastoral visitation, he was much pleased with what was done for the comfort of the unfortunate inmates. It his at his suggestion, that I appeal to the charitable sympathy of all classes and ranks. If there are poor, who deserve our charity and have a right to our symathy it is surely the poor abandoned lepers. We have only to look at them to judge of the extent of their sufferings. Their miserable appearance, their decaying members, falling visibly away, speak louder and more impressively than words. It pierces one's heart to see them tottering along the streets or sitting by the wayside, sighing and moaning under the weight of their sufferings. Their lot in this world is the most pitiable that can be imagined. No one will regret whatever he may have given towards the support of these helpless people. The donors' generosity will have been exerted for the noble purpose of enabling us to keep up these two Homes, to offer to the lepers, shelter, and to provide them with food, clothing and fire, the greatest consolation, which it is in our power to afford to these unhappy creatures.

C. Kreuzer, S. J. R., Chaplain.

Belgaum, the 3rd December, 1882.

Wednesday, December 27.

—*Times of India*: The Rev. Albert Maggs, head of the Church Mission at East London, South Africa, has committed suicide. It is stated that he suffered depression consequent upon the death of his wife.

—Kurrachee, Monday. The British India steamer Arabia has collided with another steamer in the Shat-Arab and is badly damaged. She is making slowly for Bombay for repairs. The Gulf mails are delayed, but the Java takes on those from Kurrachee.

—Mr. Samuel Smith, the new M. P. for Liverpool, is described as a man of moderate opinions. We see that in his address he declared himself to be in favour of the principle of local option, the Sunday closing of public-houses, the improvement of sanitary condition in large towns, the dealing with the large masses of destitute children, the abolition of the laws of primogeniture and entail, the extension of the county franchise, and a redistribution of seats.

—Two scholarships at the Royal Agricultural College, Cirencester, have recently been conferred by the Government of Bengal upon two Bengali Baboos, one of whom has already left Calcutta on his way to England; whilst the other, Baboo Atul Krishna Roy, M.A., Lecturer on Botany, at the Ravenshaw College, Cuttack, leaves for London early in January. They were selected from some 45 candidates for the scholarships. Each scholar receives Rs. 1,000 to repay the cost of outfit and passage to England, and an annual payment of £200 sterling during his course at the Cirencester College, lasting about two years and-a-half. His return passage-money to India is also provided when his training comes to an end.

—*Bombay Gazette*: While M. Gambetta was handling a revolver on November 27 at Ville d'Avray, the weapon accidentally went off and he was shot. According to one account, the bullet struck one of M. Gambetta's hands, entering below the thumb, running up the arm, and emerging below the elbow. Another account has it that the bullet entered the ball or muscle just below the thumb, went a little way up the wrist, was there deflected, and emerged at the back of the hand. The Paris correspondent of the *Standard*, telegraphing on Wednesday night (Nov. 29), says:—"M. Gambetta's friends say that he will recover in five or six days. Meanwhile, he is confined to bed, and strictly prohibited from seeing visitors. He has been put on low diet—a boiled egg every twelve hours being his allowance. this treatment is thought necessary because gunshot wounds are always dangerous to persons of a gross habit of body."

The Resident in Turkish Arabia reports that in consequence of a mild outbreak of cholera at Mecca the Turkish authorities have issued orders for the establishment of a Lazaretto at Basra and at Najaf, and have despatched cordon officers to Samawa, Sukesh Sheick, Shifala, Raha, and Zubair, in order to subject to quarantine at these places persons proceeding to Turkish Arabia who may not have called at Basra or Najaf.

Thursday, December 28.

—*Bombay Gazette*: The P. and O. S. S. Malwa is coming on to Bombay, instead of being sent home for repairs.

—We regret to see that the cholera mortality in Calcutta is increasing week by week. The number of deaths recorded in the latest returns, for the week ended with the 16th December, is 107. out of a total mortality of 383. The disease is still confined chiefly to the northen part of the town, and is most severe in the suburbs.

—During the month of September last, 898 emigrants left the port of Calcutta, of whom 555 went to Trinidad and 343 to Mauritius,

—In the first eight months of the current financial year the salt duty has amounted to Rs. 50,62000 on 2,650,000 maunds, as compared with Rs. 64,65,000 on 2,577,000 maunds at the corresponding period of last year.

—During the same period the net Indian sea and land customs revenue, exclusive of the salt revenue, amounted to Rs. 69,34,000 as compared with Rs. 1,45,61,000 during the corresponding eight months of last year.

A tragic occurrence is reported from Umritsur. A correspondent writes from there, Dec. 21, to the Lahore paper:—"I regret to have to record a melancholy circumstance. Mr. Smith, a clerk in the employ of the Church Mission Secretariat, and his wife, retired to rest quite well. The next morning they were both found dead. The cause of death was suffocation from charcoal fumes. The night cold. The room occupied by them was small and had no fireplace in it."

A Cabinet Council was held in Paris on Nov. 28. to deliberate upon the means of ensuring the execution of the De Brazza treaty. It was decided that an expedition of a pacific character under M. de Brazza's direction should be sent to survey the ceded territory in the Congo district from a commercial and scientific point of view and report upon its resources. A thorough survey of the country is to be made from a scientific and commercial standpoint. The Government will appoint a commercial agent there. Admilar Jaureguiberry was deputed to frame a vote of credit for this purpose. M. de Brazza was on Nov. 29 officially received by the Paris Municipal Council, and presented with a gold medal as a token of recognition by the city of "The important services rendered to France by his late pacific conquest in Africa." The Finance Minister attended as the representative of the Government, and the President of the Chamber of Deputies, M. Ferdinand de Lesseps, and delegates from the Geographical Society were present. M. de Brazza was also received in audience by the President of the Republic.

—From the circumstances connected with the arrest of M. Oderdank, whose execution by the Austrian authorities at Trieste is reported to have been the cause of anti-Austrian demonstrations in the chief Italian cities, it is to be inferred that the agitation is the work of the *Italia Irredenta* party. Oderdank, who is now stated to be an Italian subject, was in reality a deserter from the Austrian Army. He may have subsequently acquired Italian nationality, but this would not free him from the consequences of his desertion. During the visit of the Emperor Francis Joseph to Trieste, Oderdank was detected crossing the frontier with explosive bombs in a cart. The information which led to his detection was, in fact, supplied by the Italian police. When challenged by the Australian frontier guard, Oderdank fired at and wounded a gendarme. His liability to the Austrian authorities for the triple offence of deserting, introducing explosive bombs, and firing at a gendarme would hardly be disputed. The Italian demonstrations would appear, therefore, to have been fomented by the section who are bent on keeping up the ancient antagonism of the Italians to the Austrians, as long as a fraction of Italian-speaking people remain subject to the rule of Francis Joseph.

—*Times of India*: The P. & O. Company have, during the past year, paid the Suez Canal Company, in the shape of dues on ships and passengers £187,519. The commercial writer of the *Pall Mall Gazette* commenting on the half-yearly report of the Company, which we published yesterday, says:—"The ordinary business of the company does not appear to have yielded it any profit at all; and, but for the subsidies, there would not only have been no dividend, but not enough net income to maintain the efficiency of the fleet according to the high modern requirements, graphically set forth in the report. This fact discloses the bitterness of the struggle which must now be going on between this company and some of the rivals described so contemptuously. It shows also the terrible danger to the whole carrying trade, between the East and the mother country, which the possession of special privileges has given rise. Not only, is all independent home shipping menaced by the subsidized English line, but heavy subsidies become the order of the day in France, Italy, and Austria, with this result, that shipbuilding is encouraged and independent competition destroyed all round. By-and-by the fight for the carrying trade of Asia and Australia bids fair to become a kind of International conflict between the heavily subsidized lines of every nation in Europe capable of fitting out a fleet."

The Missionary Conference at Calcutta assembles to day with Sir Henry Ramsay in the chair. It is not one of the least advantages of such a Conference, that it excites public interest and keeps the work of Missions before the public eye. The Indian Witness thus announces the gathering: The Decennial Conference will assemble in Calcutta, next Thursday, December 28th, at ten o'clock. The arrangements have all been completed, except some minor matters of detail. All the missionaries are already arriving in large numbers. Sir Henry Ramsay will preside, and will be supported by six prominent laymen as vice-chairmen. A staff of efficient secretaries has also been secured. The temperance meeting will be held on Friday evening, with Dr. Condon, of Cawnpore, in the chair. The general missionary meeting will be held on Saturday evening, with His Honor, the Lieut-Governor of Bengal, in the chair. A third evening meeting will probably be held on Tuesday evening to listen to accounts of special success in certain missionary fields. Devotional meetings will be held each morning at half past seven, and will be strictly limited to one hour. The limitation of time will be rigidly enforced at all the meetings, and throughout all the discussions. The courteous Chairman is one of those men who is able to keep speakers within the limits fixed upon, and can be depended on to attend to this part of his duty. All the

sessions of the Conference, as well as public meetings, will be held in the Methodist Church in Dhurrumtolla street. This place having been selected on account of the size of its audience room. Large as the church is, its capacity will probably be taxed to the utmost, at least during the public meetings. We say public meetings, not as intimating that the daily sessions will be closed against the public, but to distingnish these occasions from the ordinary sessions. All the proceedings will be open to the public, and it is expected that large numbers of the Calcutta public will attend.

As the assembling of this great Conference draws nearer, the interest in its proceedings increases. It will be an extraordinary gathering in many respects, not least of which will be, the prominence given to missionary ladies. A large proportion of the delegates will be ladies, and they are coming not simply to grace the occasion with their presence, but as missionaries deeply interested in their work. But leaving ladies out of count, the Conference will still be the largest of its kind ever called together. Scores of experienced men will be heard, upon the various questions which will come up for discussion, and the opportunity for learning lessons of practical utility will be a rare one indeed. But above all this, do we value the good that will result from the devotional meetings, as well as from the daily intercourse of so many Christian men and women who are engaged in the same work and animated by a common hope and zeal. We feel assured, that the Conference will result in great and lasting good both to the missionaries and the work which they represent.

Friday, December 29.

—*Times of India*: (from our own correspondent) Rangoon. Thursday. Letters from Mandalay, state that King Theebaw and his Queen are in the greatest consternation at the escape of the Mengoon Prince.

Burmese troops have been despatched to the Munipur Frontier, which the fugitive is expected to cross. Should he now act with prudence and boldness he is considered certain to oust Theebaw. The feeling of general alarm in Mandalay, has been increased by the suspicious retirement from that city, of the Prime Minister, the head of the anti-English party. It is believed in Mandalay, though the belief must be received with caution, that every effort will now be made to conciliate the Indian Government, and that Theebaw would be glad to have the chance of accepting the Simla Treaty in its entirety.

—The escape of the Mengoon Prince from Benares, may perhaps afford a happy solution to the Burmese difficulty. He is supposed to be as popular in Upper Burma as King Theebaw is detested; and he has at all events won the good opinions of all the Europeans with whom he has been brought into contact. If he succeeds in reaching Upper Burma he could easily form and lead a powerful party against the present infatuated occupant of the Golden Throne. Our Burma correspondent, who is exceptionally well informed, telegraphs that great consternation prevails at Mandalay and that Burmese troops are being despatched to guard the Munipur frontier, by which the Mengoon Prince is expected to try and effect an entry into Burma, and our correspondent adds "Should he now act with prudence and boldness he is considered certain to oust King Theebaw." It is further stated, though on evidence to be cautiously received, that Theebaw is already brought to his senses, and that it is believed his Prime Minister, the chief Obstructive, has retired, in order that the Simla treaty may be accepted in its entirety. A fortnight since it was rumoured that the Government of India were not quite unacquainted with the whereabout of the fugitive Prince. That rumour was probably incorrect, but if there is really any chance of his turning up at Mandalay as a claimant to the throne, it would be well to temporize a little before any of Theebaw's overtures are definitely accepted.

—Arabi, now no longer Pasha since he has been publicly degraded, but simply "Ahmed Arabi the Egyptian," as he signs himself, is already on his way with his fellow exiles to Ceylon. A telegram informs us, that he sailed on Wednesday last, from Suez in the steamer Mareotis. Banishment to Siberia is regarded in Russia as nearly equivalent to capital punishment, but banishment to a paradise like Ceylon with an annuity of £2,000 does not strike us as particularly dreadful. The hand of the English Government is visible in this. Arabi has been tried "Out of court," and in this case with no unfair result. His public trial would have involved an exposure which would probably be found uncomfortable both at Cairo and Contantinople, and so the matter has been arranged that while Arabi had to be condemned, his punishment, if punishment it can be called, was pretty much left to the dictation of his English counsel.

—*Record*: The Transit of Venus, for the observation of which such elaborate arrangements were made, was hid from the view of most spectators in England by thick cloud. It is, however, satisfactory to know, that in Ireland and at several foreign stations the weather was all that could be desired. It is premature yet to judge as to the result of the observations as a whole, but it is hoped that they will enable the moot question of our distance from the sun to be finally settled. The next Transit will be on June 8, 2004.

—The Overland Mail, announces the death of Mr. Anthony Trollope, the novelist.

Same: United States.—Congress met at Washington on December 4, when the President delivered his Message. With respect to Foreign relations, the Message says that the intercourse of the United States with other Powers is most friendly. The slight differences which have arisen during the year have already been, or will soon be, settled. The arrest of American citizens in Ireland, and the recent laws which owe their origin to the disturbed condition of that country, led to an extended correspondence; and a disposition to respect the rights of America was practically manifested by the release of the prisoners. The United States claim to control the inter-oceanic canals, continues to form the subject of conference. The friendliness of the relations of the United States with Russia has been unbroken, and a courteous remonstrance against the proscription of the Jews was courteously received. Having expressed hopes that the naturalisation differences with Spain, will soon be settled on a reasonable and just basis, the President notices the ratification of the extradition treaty with Belgium, and the questions still needing settlement with some other countries. The Message then proceeds:—"While urging peace between Chili and Peru, it is not in accordance with the temper of our people and the spirit of our institutions to forcibly intervene. Such a course of action would lead to the establishment of a protectorate, contrary to our past policy and present interests. It is greatly to be deplored that Chili exacts such rigorous conditions, and declines to resort to arbitration. No peace can be lasting, which is not sufficiently equitable to command the approval of other nations." The President assures Congress of his support in any measures to promote peace on this continent and throughout the world. He trusts that the time is near, when all nations will settle their differences by arbitration. He renews his objection to the excessive coinage of silver, and expresses his hearty approval of Mr. Folger's recommendations for immediate and extensive reductions of revenue. Only such taxes, he says, ought to be levied, as are necessary for a wise and economical administration. The President suggests that all internal taxes, except those on distilled spirits, shall be abrogated, and the tariff on imports, be revised with a view to reduction. He says:—"The present tariff system is unjust in the distribution of burdens and benefits. Large reductions are feasible, and, while recommending them, I am far from advising the abandonment of the policy of adjusting details, so as to aid and protect domestic labour." He recommends the enlargement of the free list and the reductions proposed by Mr. Folger, and declares that no further legislation for the suppression of polygamy, will probably be required in view of the favourable results attending the enforcement of the recent statute. President Arthur reiterates his recommendation in favour of Civil Service reform; condemns the compulsory political assesssment system; and finally suggests the importance of prompt legislation, relating to the ascertainment of the Presidential vote.

Mr. Folger, in his Treasury Report, states that the revenue for the past fiscal year was $ 403,000,000 and the expenditure $258,000,000 the surplus being being thus $145,000,000 The revenue for the present year is estimated at $415,000,000 and the expenditure at $295,000,000 leaving a surplus, after the deduction of the sinking fund, of 76,000,000. A similar surplus is expected next year. M. Folger recommends a general revision of the internal taxes, and a reduction of the entire tariff.

—Same: The Ambassador Extraordinary from Madagascar, attended by his suite, had an audience of Earl Granville at the Foreign Office on Dec. 2, and presented his credentials to his lordship, who received them on behalf of the Queen. The interview was a private one, but it is stated that the Envoys were much pleased with their reception. They are accredited to the Emperor of Germany, and they also have letters of introduction to Prince Bismarck from the German Consul at Madagascar.——A deputation from the British and Foreign Bible Society was most courteously received on Dec. 1 by the First and Second Ambassadors from Madagascar, attended by their secretaries and other friends. A memorial was read setting forth the labours of the society in translating the Bible into Malagasy. One of the old Malagasy Bibles, which is now preserved in the library of the Bible House, was shown to their Excellencies by the deputation. It is one of those which were long buried in the earth. It is worn by use, and the many pencil marks upon it bear testimony to the care with which it was read during the dark years of persecution. In acknowledging the memorial, His Excellency the First Ambassador expressed the gratitude of his country for all that the Bible Society had done for it.

—*Bombay Gazette*: The native officers, non-commissioned officers, and privates of the Indian Contingent, in all thirty-two men, returned to Bombay last night by the P. and O. mail-steamer Ganges. They are in charge of Major Macbay, of the 2nd Bengal Regiment. The party consists of thirteen officers, seven non-commissioned officers, and twelve privates. * * * * * * It was a matter of regret that of these thirty-two men who went to England only two of them could speak English. They feel very thankful for the enthusiastic reception accorded to them everywhere in England, and speak in glowing terms of the wonderful sights they witnessed. They were particularly struck with what they saw at the Crystal Palace, the Woolwich Arsenal, and the Tower of London. On the day of the grand review the men of the Indian Contingent were on parade with the rest of the troops; and they were afterwards reviewed at Buckingham Palace by Her Majesty, to whom they presented their swords, which were touched by Her Majesty to signify her acceptance of the homage paid her. Each officer was presented to Her Majesty at the Palace by General Sir H. Daly. General Sir Herbert Macpherson was also present on the occasion. Refreshments were provided for them at the Palace by order of Her Majesty;

and all felt very greatful for the Royal attention shown to them. They were cheered at most places on their journey; and they appreciated the cordiality with which they were greeted.

--BIRTHS AND DEATHS IN BOMBAY.—The total number of deaths registered during the week ended on Tuesday, 26th December, was 397, being 19 less than in the previous week, 94 less than the week ending 27th December, 1881 and 83 less than the mean of the corresponding period, in the preceding five years. During the week, 295 births were reported in the different districts of the city. The rate of mortality per 1,000 of the population per annum was 25.01. There were 63 deaths fron remittent fever, being 6 less than in the previous week, and 2 less than in the same period last year. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were last week 64, 16, and 13 respectively, as compared with 55, 26, and25 in the same time last year.

Selections.

JEWS NOW IN PALESTINE:

THEIR CONDITIONS AND CLAIMS.

THE Jews of Palestine are divided into Sephardim and Ashkenasim.

The Sephardim are, 1, native Jews of this country, the descendants of the original Palestinian Jews, speaking Arabic; 2, native Jews of this country, the descendants of the Jews expelled from Spain in 1492, and settled in this country ever since then, speaking Spanish; 3, Jews from Turkey in Europe and Asia, Khurdestan, Persia, Egypt and Tunis, Morocco and Algiers. The Ashkenasim are Jews from Poland, Russia, and the Danubian Principalities, all speaking German. The former, number in Jerusalem about 6,000, the latter, now more than 9,000. The Sephardim are more attractive by their manners, the Ashkenasim are more interesting by their keen mental powers. The Ashkenasim generally come here in order to retire from the world, and to live an intensely religious life, unfettered by worldly business. Hence provision is made by the communities in Russia, Poland, &c., from among which people go to Palestine, to supply the pilgrims during their stay in Jerusalem with the necessary money to live upon. In theory, this system is noble, but in practice it does not work well. You cannot ferret out whether a man going to Jerusalem really is drawn by spiritual cravings to retire from the world; and even if the father is quite honest and deserves the support of the Jewish community which he leaves, what about the children? The contributions are divided among all who come to live here alike, rich and poor, male and female, young and old. Hence many people must needs be recipients who do not deserve to be such. Especially the children growing up here, who have no idea of the spiritual emotion that brought their fathers here, are nothing but idlers, to whom money is given because they are their parents' children. Then the distribution of these moneys, being in the hands of the Rabbis here, is made an instrument of spiritual oppression, especially put in execution against any who may show an indication to become Christians. Among the Sephardim this system of division of contributions is not obtaining; they are simply citizens of this country, pursuing the ordinary trades of the country. They too get money from their brethren all over the world, but they do not distribute it indiscriminately; they use it for paying their Rabbis, or "Chachams" (which, however, is a wide term with them, including often very ignorant men, who are reckoned "Chachams" because their fathers were such, and they inherit the fathers' share of the good things that are distributed), and for maintaining their charity institutions.

THE REFUGEES.

On the whole, the state of Judaism in this country is such that it cannot act as an attraction to Jews in any part of the world to come back to Palestine; neither in wealth, nor in culture, nor even in Jewish learning, is the Judaism of Palestine, equal to the Judaism of Germany, for instance; and therefor only, people of a certain condition have felt induced to come here.

Some genuinely learned Jews of an unworldly character, some ignorant but well-to-do, repectable Jews, a great many whose "record" at home was not clean, and who had to leave their country, and many more who had an eye to making the best of both worlds, coming here with some money, doing a little business, and yet receiving their share in the contributions as retired from the world; such was till quite recently the nature of the accession of Jews this country received. In fact, these last three months a very memorable change has come over us. The persecutions in Russia, following as they did upon the persecution in Roumania and in Germany, have brought us here a new class of Jews, who bid fair to become in time the soundest element in the population of this country.

THE BEGINNING.

The resident Jewish population of Sephardim and Ashkenasim, as described above, have never been anxious to see their brethren return here in large numbers; from their sordidly selfish point of view, the return of many, meant the diminution of the number of contributors at home and the increase of shares in the distribution here. Hence, humanly speaking, we never saw any signs of the real return of the Jews, the Judaism of this country did not attract any one, and the Jews here did their best to discourage the return. But the matter has passed away from human hands altogether, and we see a beginning of the real return of Israel.

If in Russia alone there had been a persecution of the Jews, those wise people who think that men are machines, and can be moved without any reference to their hearts, would have carried the day in their advice to the Russian Jews to go to America. But when the persecutions in Russia began, everybody in Russia knew of what had happened in Germany, and every thoughtful Jew said to himself, "If in Germany, where the Jews were more assimilated to the surrounding nation, and had obtained a more influential position than anywhere in the world, it could happen that the Jews should be called strangers, and should be persecuted, what chance is there of our being permanently unmolested in America? No, if we *must* move, let us move to the land of our fathers, where nobody will have a right to say, 'You are strangers here.'"

POSITION IN THE LAND.

Their arrival has given a new aspect to the Jewish world in Palestine. They did not come here, to cultivate Jewish learning, or to participate in Jewish alms; they came simply to become citizens of the country of their fathers, as God had driven them out from the country of their birth, which they love intensely.

The loss of their native country is, however, not all that makes them sad; they have also to suffer from a state of unspeakable poverty.

They were not the people to sympathize much, with the resident Jews here; and when moreover, they found that the resident Jews on their part were not inclined to receive them very warmly, they appealed to us, the Jews of whom they had heard as believers in Jesus.

We responded to their appeal from a simple sense of Christian duty towards poverty in any shape, but we found very soon that they were a class of people whom to help was not only a duty, but a real pleasure, for they were all respectable people, no beggars, and intellectually unwarped by the common prejudices of Talmudical Jews—in fact, the very people whom one would wish to come in contact with in order to make known to them the Gospel. A printed statement, which I send you by post, will tell you more of them, but here I will only answer your question as to the prospect of the Jews' returning, that if God sends us the means to enable these Russian Jews to settle in Palestine, there will be a nucleus here, round which the nation may gradually gather. The difficulties besetting new-comers in this country are very great, and I firmly believe God has planted us here a Jewish mission, that we may help these intending colonists to get over their difficulties. I feel that I have obtained a thorough knowledge of this country and its people, not for my own sake, but for the sake of these people, that I may be able to direct them during the first few months of their stay here, and enable them to get over their difficulties without falling into despair.

INDICATIONS OF PROVIDENCE.

To uphold these poor people until they can stand upon their own feet, means, in the first instance, to give them disinterested advice, and put them in the way of gaining experience without having to pay for it too dearly; but, of course, it means also a readiness to help them with material means.

Shall we have these means? That is the question, on the answer to which, depends the carrying out or failing of the scheme, which seems to be indicated by the Providence of God as the one to benefit the new-comers and lead to the gradual return of the nation.

Is there not a call upon us to stretch out a hand and help these people? To myself, it is quite clear that most of these people, getting to know the true Gospel for the first time, in their present, predisposing circumstances, will become Christians in time, and I am firmly convinced that Hebrew Christians, are the right people to be the means of attracting all the Jews to this country.

I wonder whether you can in any way bring this cause before people who might help us to prepare these hundreds of suitable people, to be the future colonists of Palestine? There is nobody here but ourselves to take them up; if we cannot or will not help them, they must starve in the streets here. I do not exaggerate, but state a literal truth, and I cannot help thinking, that, if our circumstances are made known, we shall obtain the means of carrying on this work, which bids fair not only to increase the Christian Church in Palestine, but to prepare the way for the return of the Jews to their own country.

H. FRIEDLANDER.

Jerusalem, October, 1882.

THEN AND NOW.

CHRISTMAS has come round again, bringing with it joy and gladness to countless individuals, and to all the nations that influence the progress of the world. To many, perhaps to most, this anniversary has very little meaning beyond the fact that it is a time set apart for rejoicing, but others look deeper, and see that it is the one anniversary in which all the world has a right to be glad. Whether we celebrate the right day or not, is a small matter, nor need we contend that the day itself has had any material influence on mankind, but when we ask ourselves what our world would have been like, if it had never known a Christmas, we are startled by the reply which forces itself upon us.

When Christ was born, heralded as the Prince of Peace, war was the normal condition of the human race. A brief lull had just then occurred, but it was so exceptional as to have been made the subject of special record. Every nation was familiar with the scourge, and the era of peace was known only in the word of the prophet and the song of the poet. War still exists, and still scourges the nations, but peace has been steadily gaining ground. War is no longer the normal state of all the race. Here in this world of India, peace has settled down quietly upon a people twice as numerous as the population of the Roman Empire. Several of the nations of Europe have been devastated by no wars for several

generations past. One half the North American continent has seen no battle-fields for nearly seventy years. A great people are growing up in the Southern Hemisphere, to whom war is absolutely unknown. Taking the very worst view of things, it cannot be doubted that peace is rapidly encroaching on the area of war, and will, in the near future, fold the whole world in her embrace.

Nor is this the only change that has occurred. When the first Christmas dawned, slavery was practised among all the leading nations. Modern ideas of liberty were unknown. The human race groaned under many and grievous burdens. Oppression was witnessed every where. The free nations were merciless oppressors. Modern nations have much to learn, many reforms to execute, but they no longer have a servile class, no longer deny the most sacred rights to millions of their subjects, No modern nation is so wicked as was ancient Rome. Calcutta is called a heathen city, but Calcutta is virtue itself when compared with ancient Rome. In no great city of the world are men killed or made to kill one another, for the amusement of the populace. In no city of the world is there such abounding infamy as could be found in the world's capital at the beginning of our era. Paris is wicked, London is wicked, Calcutta is wicked, but if the people of these cities were suddenly to wake up in Imperial Rome they would probably fancy that they had been plunged into the regions of the lost.

When the first Christmas dawned, woman was in bondage. A certain liberty had been granted her in one or two nations, but it was not the liberty which she enjoys to-day. Her nobility, her mission in the world, her personal rights, were little understood. The sanctity of the family was held in low esteem. Where polygamy was not practiced, capricious divorces were disgracefully frequent. The very existence of the family was threatened most among the most advanced nations. Much remains to be done to teach men the sacred nature of the family, but the progress which has been made is truly wonderful. The leading nations of the world are monogamous, and it is quite with n the bounds of probability that, before a hundred Christmas days shall have passed, polygamy will have ceased to exist throughout the world.

When Christ was born, there was not a public hospital in the world. Orphan asylums, blind asylums, and all the long list of eleemosynary institutions which now bless the world, were wholly unknown. The idea of universal education had not dawned. The labourer had no day of rest, and the mighty world toiled on in weariness and hopelessness. Famine and pestilence were alike resistless, and both occurred with alarming frequency.

That the world has inproved, even the blind must see, but not every one is prepared to admit that the improvement is in any way connected with the advent of Christ to earth. But the fact that no country has improved in any respect, except where Christ has been preached, effectually settles this question. India was steadily retrograding when first brought into contact with Christian nations. China, without Christ, became politically fossilized, and ceased to advance. So with Japan. So also with the Mahomedan nations. Without Christ, Africa has slumbered in her barbarism, century after century. Imperfectly as the nations of Europe have received Christ, they have nevertheless been blessed in receiving Him. In proportion as they receive Him fully, fear His word, and walk in His precepts, will they rise in the scale of moral and material greatness. The nation that will not serve Him, must perish. There is no other alternative, God's word of prophecy has the force of irreversible law, and the history of the past eighteen centuries, illustrates the truth of the word spoken by the prophet in ancient times. Christ is the world's hope, and Christmas is the whole world's anniversary. May its glad return this year bring greater joy and gladness to the nations than ever before.—*Indian Witness.*

UNCONSCIOUS TUITION.

BY BISHOP HUNTINGTON.

(Continued.)

How shall we account for this contrast? Obviously there is some cause at work in each case, other than the direct purpose, the conscious endeavor, the mental attainments. or the spoken sentiments. Ask the calm teacher—him who is the *master*—master-workman, master of his place and business—ask him the secret of his strength, and he would be exceedingly perplexed to define it. Tell the feverish one that his restlessness, is his weakness, and he will not be able to apply an immediate correction. What are we obliged to conclude, then, but that, in each of these instances there is going on, an unconscious development of a certain internal character or quality of manhood which has been accumulating through previous habits, and which is now acting as a positive, formative and mighty force, in making these boys and girls into the men and women they are to be? And it acts both on the intellectual nature and the moral; for it advances or dissipates their studies, while it more powerfully affects the substance and tendencies of character.

Now, there are different organs in our human structure which serve as media for expressing and carrying on this unspoken and unconscious influence, so that it shall represent exactly what we are. That is, to atone for the defects of language, and moreover, to forestall any vicious attempts we might make at deception, the Creator has established certain signs of His own, which shall reveal, in spite of our will, the moral secret.

One of these is the temper; or, rather, that system of nervous net-work, by which temper telegraphs its inward changes to the outward world. The temper itself, in fact, is one of the ingredients in our composition most independent of immediate and voluntary control. Control over it is gained by the will only through long and patient discipline; and so it is an effectual revealer of our real stuff. It acts so suddenly, that deliberation has not time to dictate its behavior; and, like other tell-tales, it is so much in a hurry that an after-thought fails to overtake the first message. It lets the hidden man out and pulls off his mask. This temper, is doing its brisk publishing business in every school-house. No day suspends its infallible bulletins, issued through all manner of impulsive movements and decisions. Every pupil reads them, for there is no cheating those penetrating eyes. He may not stop to scrutinize or even state to himself his impression; but he takes it; it enters into him; it becomes a part of himself. By the balm or the irritation, by the sweetness or the sourness, by his tacit admiration or his ugly resistance, he is being fashioned under that ceaseless ministry. It is either the dew of genial skies enriching him, or it is the continual dropping of a very rainy day, which Solomon himself compares to a "Contentious woman," though he probably had not a cross "school ma'am" in his mind. Nor are these formative phases of temper confined to the two extremes commonly suggested, of anger and amiability. They run through an endless variety of delicate intermediate shadings. They partake of the whole circle of dispositions. They are as many, as the degrees of virtue and vice, honor and shame. Every teacher moves through his school and conducts his exercises, a perpetual and visible representation to all under him of some sort of temper. When he least thinks it, the influence keeps going out. The sharpest self-inspection will scarcely inform him, moment by moment, what it is; but his whole value, as a guide and companion to the young, is determined by it; his whole work is colored by it. Penalties imposed in passion are proverbially the seeds of fresh rebellions, and the relative impressions of milder moods are no less certain. Whatever temper you have suffered to grow up in the gradual habit of years, that will get a daily revelation over your desk, as visible as any map on the walls.

Another instrument of this unconscious tuition is the human face. There is something very affecting, in the simple and solemn earnestness with which children look into their elders' faces. They know by an instinct that they shall find there an unmistakable signal of what they have to expect. It is, as if the Maker had set up that open dial of muscle and fiber, color and form, eye and mouth, to mock all schemes of concealment, and decree a certain amount of mutual acquaintance between all persons, as the basis of confidence or suspicion. All the vital spirits of brain and blood are ever sending their swift demonstrations to that public indicator. It is the unguarded *rendezvous* of all the imponderable couriers of the heart. It is the public playground of all the fairies or imps of passion. If you come before your pupils, after dinner, your countenance gross and stupid with animal excess, do you suppose the school will not instinctively feel the sensual oppression, and know Silenus by his looks? A teacher has only partially comprehended the familiar powers of his place, who has left out the lessons of his own countenance. *There* is a perpetual picture which his pupils study as unconsciously as he exhibits it. His plans will miscarry, if he expects a genial and nourishing session, when he enters with a face blacker than the blackboard. And very often he may fail entirely, to account for a season of rapid and sympathetic progress, which was really due to the bright interpretations and conciliatory overtures, glancing unconciously *from his eyes, or subtly interwoven in the lines* of frankness and good-will about his lips. The eye itself alone, in its regal power and port, is the born prince of a school-room. He answers a score of questions, or anticipates them, by a glance. "The human countenance," it has been said, "is the painted stage and natural robing-room of the soul. It is no single dress, but wardrobes of costumes innumerable. Our seven ages have their liveries there, of every dye and cut, from the cradle to the bier; ruddy cheeks, merry dimples, and plump stuffing for youth; line and furrow for many-thoughted age; carnation for the bridal morning, and Heavenlier paleness for the new-found mother. All the legions of desires and hopes have uniforms and badges there at hand. It is the loom, where the inner man weaves, on the instant, the garment of his mood, to dissolve again into current life, when the hour is past. There it is, that love puts on its celestial rosy red; there lovely shame blushes and mean shame looks earthy; there hatred contracts its wicked white; there jealousy picks from its own drawer its bodice of settled green; there anger clothes itself in black, and despair in the grayness of the dead; there hypocrisy plunders the rest, and takes all their dresses by turns; sorrow and penitence, too, have sackcloth there; and genius and inspiration, in immortal hours, encinctured there with the unsought halo, stand forth in the supremacy of light."

What then? Can a man look otherwise than nature made him to look? Can he reconstruct his features? Can he resolve his face into beauty by a purpose? I reply, nature made his countenance to reflect the spirit of his life. It is a common maxim that some faces, plainest by the rules of classic symmetry, are noble with moral dignity and radiant with spiritual light. The faces we love to look at, over and over again must be the really beautiful faces, and these are the faces of lovely persons, no matter about yonr Juno or Apollo. Said Chrysostom, speaking of Bishop Flavian, who had gone to intercede with

the Emperor for the rebelious citizens of Antioch, "The countenance of holy men is full of spiritual power." This kind of beauty, the only real kind, *is* producible. The soul, such as it is, will shine through. But the completeness of that transformed expression will be seen only where the long patience of self-control, and the holiest sincerity of love, and the slow triumph of unselfish principle, have wrought their interior work, molding the inner man into a nobleness that the outward shape may honestly image.

Another of these unconscious educatory forces is the voice; the most evanescent and fugitive of things, yet the most reliable as a revealer of moral secrets. The voice, I mean, now, not as an articulate medium of thought—that would be its conscious function, and that we here expressly set aside—but the voice as a simple sound, irrespective of syllables, and by its quality and volume, by tone, modulation wave and cadence, disclosing a disposition in the heart. It must have occurred to us all, how brave and long-continued and sore struggle of right with wrong in the conscience, the secret conflict of heaven with hell, Ormuzd with Ahriman in the bosom, may have been the needful preparation that gave one note of the voice, apparently falling as the most careless of acts, its sweet celestial accent. I have no doubt that the unexplained reason why some persons remain strangely repulsive to us in spite of our resolute efforts to overcome the aversion may be owing to some uncongenial quality betokened only in the tones of the voice. And it is familiar how the magic of a euphony, made musical and gracious by pity and love, wins wonderful convictions. I remember hearing a thoughtful person, of fine moral intuitions, who had been a little tormented by the eccentricities of a man of genius, say that all his annoyances vanished before the marvelously affecting pathos with which this odd visitor spoke the single word *Goodnight*. We all remember the story of our philanthropic countrywoman quieting the rage of a maniac by her tones. Elizabeth Fry used to do the same thing at Newgate. What we only need to remember is that into these unpremeditated sounds goes the moral coloring of a character compacted in the deliberate formation of years. And if we would breathe magnanimity, we must be, we must *have been*, magnanimous.

Still another of the silent but formative agencies in education is that combination of physical signs and motions which we designate in the aggregate as *manners*. Some one has said, "A beautiful form is better than a beautiful face; but a beautiful behaviour is better than a beautiful form. It is the finest of the fine arts. It abolishes all consideration of magnitude, and equals the majesty of the world." A treatise that should philosophically exhibit the relative proportion of text books and mere manners, in their effects on the whole being of a pupil, would probably offer matter for surprise and for use. It was said that an experienced observer could tell in Parliament, of a morning, which way the ministerial wind blew, by noticing how Sir Robert Peel threw open the collar of his coat, Manners are a compound of form and spirit—spirit acted into form. The reason that the manner is so often spiritless and unmeaning is that the person does not contain soul enough to inform and carry off the body. There is a struggle between the liberty of the heart and the resistance of the machine, resulting in awkwardness whenever the latter gets the advantage. The reason a person's manner is formal is that his sluggish imitation of what he has seen, or else a false and selfish ambition, comes in between his nature and his action, to disturb the harmony and overbear a real grace with a vicious ornament. The young, quite as readily as the old, detect a sensible and kind and high-hearted nature, or its opposite, through this visible system of characters, but they draw their conclusion without knowing any such process, as unconsciously as the manner itself is worn. The effect takes place both on the intellectual faculties and the affections; for very fine manners are able to quicken and sharpen the play of thought, making conversation more brilliant because the conceptions are livelier. D'Agnesseau says of Fenelon, that the charm of his manner and a certain indescribable expression made his hearers fancy that instead of mastering the sciences he discoursed upon, he had invented them.

DON'T.

Don't live on the shady side of the street; flowers need sun. Don't live in the midst of gloomy and dark surroundings; you cannot afford it; economize in some other way. Dont' live in a room with bare walls. Chromos, heliotypes, wood-cuts, and prints are all cheap, and for frames you may make them of straws or "splits." A cross, made beautiful with twining tendrils of crimson woodbine may suggest that other cross, on which the hopes of men are placed. A picture of clasped hands and raised eyes, will suggest the All-Father, who hears our supplications. Pictures of a sunset sky, a running brook and waving meadow-land, lead us away into the fresh, still country, even though the sound of drays and railway whistles, and street car tinkling bells be in your ears. If possible, do not have a home without music; let it soften and mellow the home-life and hold young hearts together.

Don't read books and papers which suggest thoughts you would not utter. They stain the soul; they burn the heart. Can you thrust your hand into soot and bring it out white and clean? Can you singe your clothes and not have the smell of fire on your garments? Beware of books which are suggestive of evil, though they be clothed in the purple and gold of fine language. Don't watch for dishonesty and evil intention in those around. Hold every man honest until proved otherwise. Thus believing in others, you will draw out of them their best, for men, ordinarily, are their best to those who believe in them Also, keep your heart young and green by faith in your fellowman. Don't forsake your church, even though its privileges are poor. Sermons will be helpful influences in your life. You may only carry away a single sentence of a sermon, thus: "Make the best of yourself." The sound, too, of music will help to drive away the evil spirit of your soul, and raise you into a higher atmosphere: nearer to truth and to God. Don't live your life alone, without forming friendships and love; your nature needs love, you were made for it, and other natures need you. You are robbing yourself, and you are robbing others, if you live like a hermit. Therefore, go out into God's world and live your life out for others.—*Youth's Companion.*

TELEGRAPHIC NEWS.

Berlin, December 21st: The German Government has issued orders for the increase of the garrisons and barracks and for the extension of the railways on the eastern frontier.

Paris, 21st: The French Government has finally decided upon an expedition to Tonquin, and will ask the Chambers for a vote of credit of eleven millions of francs.—The statement made by the *Temps* that M. Bredif had resumed his functions as French Comptrollor-General in Egypt is untrue.

Alexandria, 21st: Sir Evelyn Wood arrived here to-day.

Berlin, 22nd: The *North German Gazette* publishes an article stating that Prince Bismarck is the staunchest advocate of friendship with Russia.

London, 23rd: Advices from Ireland state that Mr. Biggar is to be prosecuted for vilifying the Lord Lieutenant.

Berlin, 23rd: The reassuring semi-official articles which have appeared have removed the scare which existed respecting the relations between Russia and Germany.

Aden, 23rd: The P. & O. Co.'s s.s. Ganges, with the outward English mails of the 8th instant, left here for Bombay at seven o'clock this morning.

London, 24th: The *Times* in a leading article announces that England will shortly send a despatch to the Powers, explaining her intentions in regard to Egypt, and setting forth a scheme for that country's complete organisation.—An official telegram from Egypt states that two of the Bedouins who murdered Professor Palmer and his party have been captured, and that the capture of the remainder is expected in a fortnight.—Advices from Natal state that Cetewayo is shortly to be reinstated, and that John Dunn's authority will probably be superseded.—The Bombay Mails of the 8th inst. arrived at Brindisi to-day.

Paris, 24th: In consequence of the withdrawal of the Chinese troops from Tonquin only 750 French troops are being sent there at present.

London, 25th: Sir Charles Dilke has been appointed President of the Local Government Board, and the Right Honourable John Dodson has been appointed Chancellor of the Duchy of Lancaster, and they will have seats in the Cabinet.

Rome, 25th: M. Oberdank, an Italian subject, who was lately tried and sentenced to death at Trieste for conspiring against the Austrian Government, has been executed. His execution has provoked anti-Austrian demonstrations at Rome, Milan, and Turin.

Cairo, 26th: Araby and his associates have been publicly degraded, and will sail to-day for Ceylon.—The Khedive has banished the principal remaining leaders of the late rebellion for various terms of years.—Advices from Dublin state that the *United Ireland* has been seized, and that the editor will be prosecuted for an article denouncing the late executions of murderers.—Westgate, the self-accused murderer of Lord Frederick Cavendish, has been discharged.—Sir Herbert Macpherson is being fêted in Scotand.

London, 28th: Araby and his party sailed yesterday from Suez in the steamer Mareotis for Ceylon.—A vacancy has occurred in the representation of Mallow, owing to the resignation of Mr. W. Johnson, who has been appointed a Judge.

PASSENGERS SAILED.

Per P and O Str *Lombardy*, 29:

For London—Capt and Mrs Hutchinson and 3 children, and Mrs Frith.
For Suez—Mr J Dracopoli and Mr M Conrieu.
For Aden—Capt A Gwynne, Capt Skinner, Lieut Caulfield, Lieut Ormiston, Mr Lumsdaine and Lieut Dowell.
For Brindisi—Major Firebrace, RE, Mr F H Seaton, Mr J E Cotton, Mr J C Rogers, Mr J A Gibbons, Miss B Stuart, and Mr H E Deadman.
For Venice—Mr and Mrs W A Clerk, Mr Alister Clerk and Mr A Witchurch.

PASSENGERS ARRIVED.

Per P and O Str *Ganges*, 28:

From London—Miss Buller, Mr E J Bunker, Miss Cargill' Mrs Campbell and infant, Mr E B Coote, Miss Guthrie, Surgeon-Major Halliday, Mr J Leith, Mr Liebenrood, Major Macbay, 13 officers, and 20 men of the Indian Contingent, Mrs Macfarlance and 2 daughters, Mr Macintosh, Mr C Mackinnon, Mr J Nicholson, Mr Oldfield, Major G Proudfoot, Mrs Ross, Mrs J M Sleeter, Col and Mrs J Stewart and two daughters, Mr M B W Taylor, Mr A L P Tucker, Mr and Mrs Wagstaff and two children, Mr M J Watson, Mr Christie, Miss D Marsh, Mr Jas Edward and Mr, Mrs and Miss Cargill.
From Brindisi—Mr T J W Minchin, Mr Pope, Duke of Portland, Mr Prancer and nephew, Mr Sage, Dr A R Stewart, Mr A Tottenham, Mrs Tottenham, Mrs Walker, Mr R Baumbach, Mr and Mrs A J L Cappel, Mr C P Cooper, Mr G Engel, Col Hastings Fraser, Mr Grey, Earl de Grey, Mr Greenwood, Mr G Henricks, Mr C Hertsek, Mr M N Macdonald, Mr E J Macnair, Mr R B Michell, Mr J W Kibble, Mr Lunt, Mr Gardiner, Mr Buhringher, Mr Holland, Capt Beauclerc, and Mr Dietrich.
From Venice—Mr Lorne Campbell, Rev Mr and Mrs Fennell, Major and Mrs Oldham, Mr G Robinson, Mr and Mrs Volkart, Mr Heinrich, Col G C Depree, Mr Gaddum and Mr Luripel.
From Aden—Mr G N H Michell, Mrs Ford and infant, and Lieut A W L Bayley.

"BOMBAY GUARDIAN."

Subscriptions received from 23rd to 30th December 1882.

W. G. Guest, 31st December 1883, Rs. 7-10; Geo: Wm. Osborne, 31st July 1883, Rs. 7-10; Revd. H. J. Bruce, 1st May 1883, Rs. 7-10; James Butler, 29th November 1883, Rs. 7.10; E. Peacock, 9th March 1883, Rs. 15-4; Captain J. E. Winckler, 31st December 1883, Rs. 7-10; Rev. C. W. Park, 15th May 1883, Rs. 9-4; Miss Anderson, 8th April 1883, Rs. 9-4.

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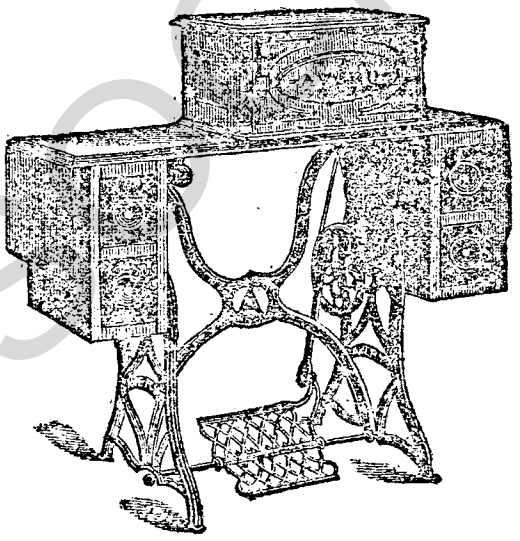

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